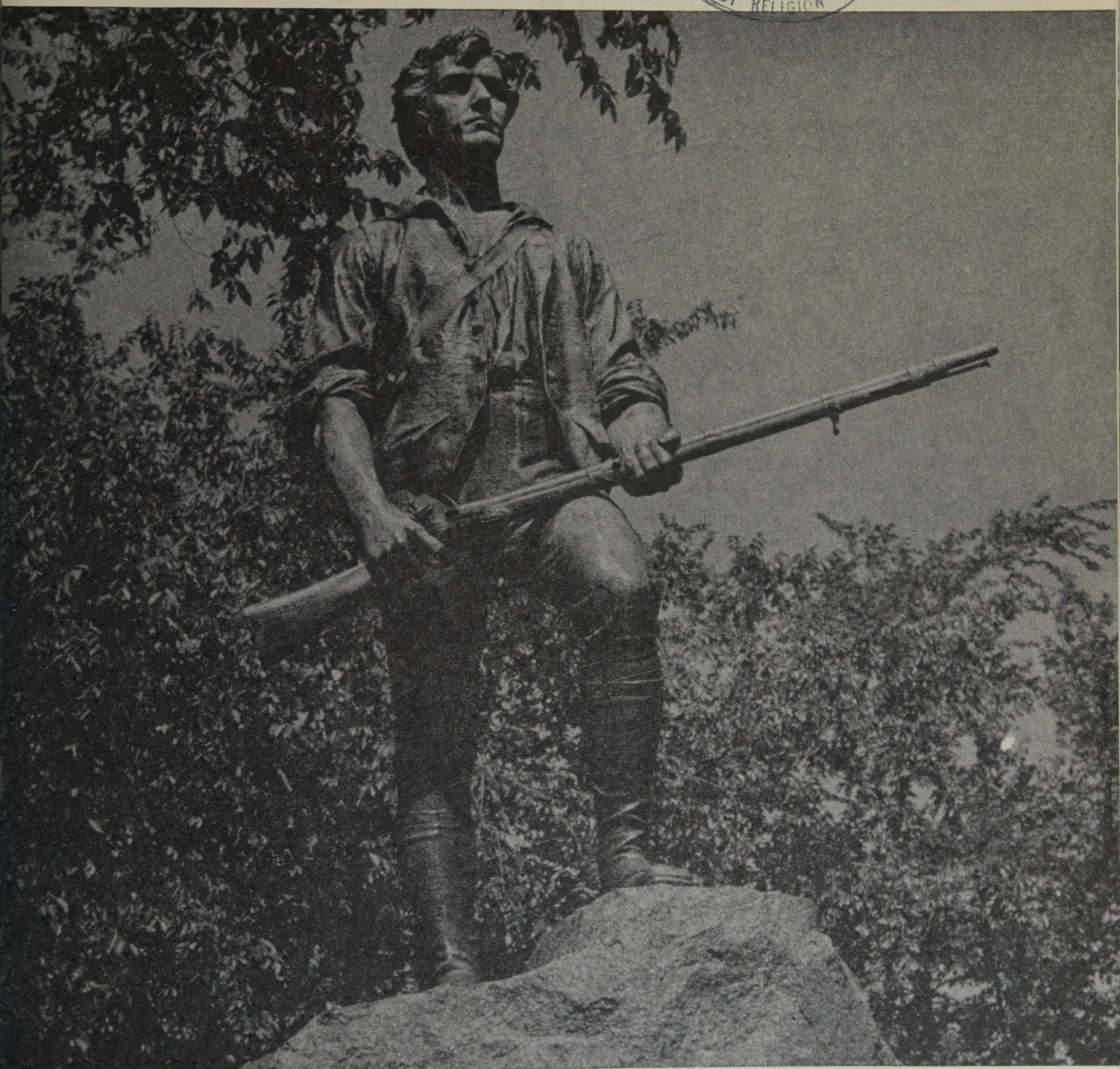
the Alliance Weekly

PACIFIC SCHOOL OF RELIGION

AUGUST 21, 1957

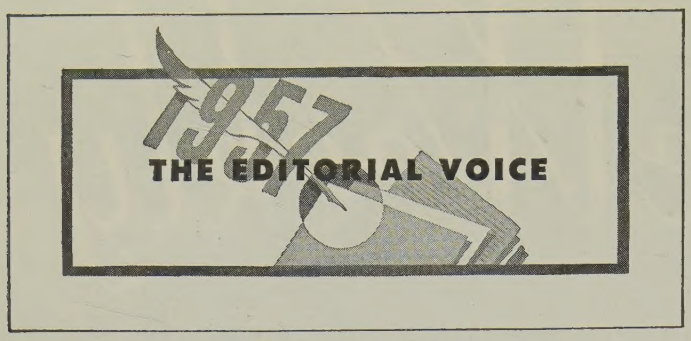


ILLIAMS

MINUTEMAN STATUE, LEXINGTON, MASS.

In this issue

Questions and Answers on **HOLINESS OF HEART** By Albert B. Simpson



THE SOVEREIGNTY OF TRUTH

2. *Truth Is Not Hard to Find*

It is born in every man to want to dramatize his life and to cast himself as the star of the performance.

Once let a man become persuaded that he is a hero in quest of the holy grail of truth and he becomes a victim of a pretty and pleasant delusion that inflates his ego and blinds him to the very truth he claims to seek. And if he is later forced to admit that he has not found it he absolves himself from all guilt, for has he not searched? Has he not hunted through the years for the precious treasure? Where is the stone he has left unturned? Where has he not drilled or digged among the philosophies and religions of the world? Why then has he not found?

To him there can be only one answer: The Spirit and Wisdom of the universe has let him down. The great Oversoul has withheld the secret from him. So he tells himself and in wounded dignity walks stiffly into the sunset convinced that he has been deeply wronged in his effort to discover life's *summum bonum.* His is a tragedy worthy of Aeschylus and he himself grand in failure and noble in defeat.

Disillusioning people is a thankless task and quite plainly does not come under the category of making friends and thinking positively. Nevertheless it must be done if we are to rescue lost men from the consequences of their delusions. So let me say boldly that it is not the difficulty of discovering truth but the unwillingness to obey it that makes it so rare among men.

Our Lord said, "I am the Truth," and again He said, "The Son of man is come to seek and to save that which was lost." Truth therefore is not hard to find for the very reason that it is seeking us. Truth is not a thing for which we must search, but a Person to whom we must hearken.

This is taught or taken for granted in the record of God's dealings with men throughout the Sacred Scriptures. After the sin in Eden it was not Adam who cried "O God, where art Thou?" but God who cried "Where art thou?" as He sought for Adam among the trees of the Garden. Abraham heard God speak and responded, but it was God who was the aggressor. God appeared unto Jacob before Jacob came to appear before God. And in the burning bush God revealed Himself to Moses.

Again and again did God take the initiative. He sought for Gideon and found him on the threshing floor of Ophrah. He showed Himself to Isaiah when there is no evidence that Isaiah was seeking Him. Before Jeremiah was born God laid His hand upon him, and He opened heaven to let the discouraged priest Ezekiel see a vision and hear a voice. Amos said he was not a prophet neither a prophet's son, but the Lord "took" him as he followed the flock. Again God was the aggressor.

In the New Testament things are not otherwise. True multitudes came to Christ for physical help, but only rarely did one seek Him out to learn the truth; and even that rare one usually turned away when the truth was told him. The whole picture in the Gospels is one of a seeking Saviour, not one of seeking men. The truth was hunting for those who would receive it, and relatively few did. "Many are called, but few are chosen."

The truth in the Person of the Logos, the Word, is seeking to illuminate the minds of men. "That was the true Light, which lighteth every man that cometh into the world." For this reason, when we conceive ourselves to be honest seekers who cannot find the light we are in a state of dangerous self-deception. It is a grave situation. Unless help comes quickly the darkness may close down upon us permanently. "If therefore the light that is in thee be darkness, how great is that darkness."

Behind all our failure to find light is an unconfessed and possibly an unconscious love of darkness. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

We should always remember that we are accountable not only for the light we have but also for the light we might have if we were willing to obey it. Truth is sovereign and will not allow itself to be trifled with. And it is easy to find for it is trying to find us. Obedience is the big problem: and unwillingness to obey is the cause of continued darkness.

●

QUOTES FROM OUR CONTEMPORARIES

There must be "the law of reality in worship" says JAREL F. GERIG in the *Missionary Worker:*

"They that worship God must worship Him in spirit and in truth, meaning sincerity or reality. This thing of worship must be real and genuine, absolutely above sham, shallowness, and hypocrisy. To have the singing merely entertainment, the preaching an oration, the special number a performance, the whole service a social get-together is to mock God and fail miserably to direct the attentions of men Godward."

Holiness of Heart

By A. B. SIMPSON

The following questions and answers on holiness of heart were written and published by Dr. Simpson many years ago, yet the truths are of vital interest to us today

WHAT is the difference between justification and sanctification?

Justification deals with our relation to God; sanctification with our state and personal condition. Justification deals with our sins and transgressions; sanctification, with our sins and sinfulness, the deep fountain from which the acts of transgression flow. Justification makes us right with God; sanctification makes us right inwardly and actually. Justification brings forgiveness of sin and deliverance from condemnation; sanctification brings us purity of heart and likeness to God. Justification shuts for us the gates of hell and opens the door of heaven; sanctification brings that heaven into our own hearts and makes that new life personal, holy and completely satisfying.

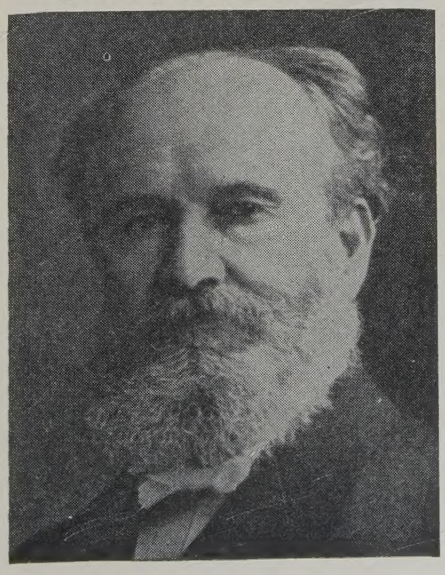
The great Epistle to the Romans begins by expounding the doctrine of justification in chapters 3-5; then it leads on to the deeper experience of sanctification in chapters 6-8. Justification saves us from the wrath of God; sanctification brings us into life and fellowship with God. We are justified through the righteousness of Christ imputed to us; we are sanctified through the righteousness of Christ imparted to us. God justifies the ungodly, but the moment He justifies them He calls them to the deeper and higher life of holiness, and makes real to them that which was counted theirs through the redemption that is in Christ Jesus.

Are not all Christians declared to be sanctified in Christ Jesus?

Yes, but it is immediately added, "called to be saints" (1 Cor. 1:2). Our sanctification is purchased for us through the finished work of Christ: "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (verse 10).

Our sanctification is imputed in the inheritance which Christ has purchased and bequeathed to us, but our actual entering into all the fullness is a matter of gradual experience. God said to Joshua when He sent him across the Jordan, "The land which I do give to them" (the children of Israel), but He added, "Every place whereon the soles of your feet shall tread shall be your's." It had to be claimed and occupied step by step. So the Lord Jesus gives us in the one great purchase of eternal life justification, sanctification, grace and glory in all their fullness. But these things become real to us only as we enter into them step by step and moment by moment.

A. B. Simpson



And so, while it is true that we are sanctified in Christ Jesus, it is just as true that we are "called to be saints." While faith can claim in a single moment and in one great committal all the land that its enlightened vision can take in, yet obedience and experience must go forth and "walk through the land in the length of it and in the breadth of it."

Is not the Holy Spirit given to all believers? Then can we claim the baptism of the Spirit as a deeper and higher experience that comes later in our Christian life?

Those who oppose the doctrine of a special baptism of the Holy Ghost as marking a new crisis in Christian experience point to such passages as Romans 8:9—"Now if any man have not the Spirit of Christ, he is none of his"—as proving that the indwelling of the Holy Ghost belongs alike to all believers.

We freely concede that the Holy Spirit is given to all who accept the Lord Jesus. The promise of Peter on the day of Pentecost was "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But the Holy Spirit is given to believers in very diverse measures. Speaking to His disciples before He went away the Lord Jesus said, "He dwelleth *with* you, and shall be *in* you." The Holy Spirit is *with* all Christians, but there is a far deeper sense in which He resides *in* those who have yielded themselves to Him in full surrender and consecration and given Him right of way.

The Holy Spirit is the agent in the conversion and regeneration of

every believer. It is He who convicts of sin, reveals Christ and brings the soul to decision, faith and confession, and then transforms the soul in the miracle of regeneration. But in all this He is working upon us and not from within us. It is a very different thing when that converted soul voluntarily yields itself to the One who has wrought this mighty change, invites Him to come and dwell within and surrenders the absolute control of all its life. Then He becomes not only the Builder but the Occupant of the house and guides us not from above but from within. A man may build a hundred houses and yet live in only one of them. And so the Holy Spirit may convert a hundred souls but only become the indwelling Guest of the ones who give Him right of way.

In the story of the tabernacle, we find that during the first year the pillar of cloud and fire, which represented the Holy Ghost, was an external manifestation and guided the host from the sky or the mount. But after the first day of the second year, the Shekinah came down and dwelt within the Holy of Holies, and from that moment God spake to them not from heaven but from between the cherubim, an indwelling Presence.

In conformity with this, the prophet Ezekiel announces the gospel of the new covenant and dispensation as a twofold experience. First, he says, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This is the experience of conversion. But then he adds the promise of the greater miracle, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." And so the Lord Jesus in His parting message promised to the obedient disciple, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Does not such teaching minister to spiritual pride and the claim of sinless perfection?

There may be a brand of holiness which will minister to spiritual pride; for if the pride that apes humility is the devil's kind, so also is the holiness which puts self in the place of Christ. But the holiness which the gospel teaches begins with the death of self and the renunciation of all our goodness as well as our badness. It is not enough to be cleansed from sin; we also must be crucified to self. Therefore the radical principle of gospel holiness is not self-improvement but self-renunciation. True self-denial does not consist in keeping self under, but in its entire repudiation. It is a baptism into death and a resurrection life so complete that we can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

And this must be continuous. The normal habit of the new life must be dependence, not upon any strength of character in ourselves, but upon the grace of the Lord Jesus Christ, moment by moment and day by day. The testimony of the new life is, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." "And of his fulness have all we received, and grace for grace." "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." Or yet again, "As the living Father hath sent me, and I live by the Father: so he that eateth me even he shall live by me."

What is there in all this to incite carnal pride? The starting point of this new life is full surrender, death a turning away from both our good works and bad works, and a life dependent with every breath upon the supply of His grace and indwelling life, so that the holiest saint is still conscious that in himself he is the chief of sinners and that every victory is but a fresh manifestation of the divine mercy and grace. We do not need a little sin to keep us humble. The nearer we get to Christ the more will we be clothed with His humility and realize that in ourselves dwells no good thing, apart from Him we can do nothing.

What answer should we give to those who teach that the baptism of the Holy Spirit is only for power and not for personal holiness?

This teaching finds no justification in the story of Pentecost. The greatest change wrought in these early disciples was moral and spiritual. Cowardice gave place to invincible courage, vanity and striving for precedence to humility and love, selfishness to consecration so complete that none of them said "that ought of the things which he possessed was his own." And while it is true that "with great power gave the apostles witness of the resurrection of the Lord Jesus," it is also true that "great grace was upon them all."

So high and inflexible was the standard of holiness that the two persons who dared to defy it by open hypocrisy and deception were stricken with instant judgment, and a holy fear fell upon all the church. Even Gibbon, an infidel historian, attributes the remarkable success of Christianity quite as much to the moral character and mutual love of the early believers as to the influence of their doctrine and their aggressiv

(Continued on page 1

Thou Must Be True

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

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The Historic Christian Faith

and

Seventh-day Adventism

Second of two parts

By REV. GORDON H. GIROD

THE second error of Seventh-day Adventism is that man can be saved by perfect obedience to the Law now. Even as man could not be saved through the keeping of the Law in the Old Testament dispensation, so man cannot be saved through the keeping of the Law in this New Testament era. By no means. Salvation is by grace through faith in Jesus Christ. There is no other name or means under heaven given among men whereby we must be saved.

To suggest anything other than this is to do terrible dishonor to the person of Jesus Christ and to His redemptive work upon the cross. To suggest that salvation can be attained in any other way than by faith in the Lord Jesus Christ is to destroy the heart of the gospel; it is nothing less than rank blasphemy.

The atonement of the cross: The Word of God declares that the death of Christ upon the cross was the propitiation for the sins of men, that He made one sacrifice which settled the matter once and forever (Heb. 10:10-12). Seventh-day Adventism declares, "Christ did not make the atonement when He shed His blood upon the cross. Let this fact be fixed forever in the mind" (*Looking unto Jesus,* p. 237). Again, "It is impossible to conclude that a complete work of atoning for sin was wrought upon the cross . . ."

The Person of Jesus Christ: One error leads to another. When one comes to the person of Christ in Seventh-day Adventist doctrine he encounters what can only be called blasphemy. The Word of God declares of the human nature of Christ that He did no sin (1 Pet. 2:22); though He was tempted in all points like as we are, yet He was without sin (Heb. 4:15).

Seventh-day Adventist literature states, "On His human side, Christ inherited just what every child of Adam inherits—a sinful nature" (*Desire of Ages,* p. 24). That this point is emphasized may be seen in the *Signs of the Times* (March, 1927): "In His veins was the incubus of a tainted heredity . . . , bad blood and inherited meanness."

The Virgin Birth: Historic Christendom's view of the sinless human nature of Christ is related to His virgin birth. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). We are specifically told that Mary was a virgin (Matt. 1:23) and that Jesus was to be her first-born Son (Matt. 1:25).

Despite all this, Seventh-day Adventism denies the Virgin Birth by indirection if not by direction. *Desire of Ages* (p. 87) reads, " . . . this displeased His brothers. Being older than Jesus, they felt that He should be under their dictation."

Continuing atonement or the sanctuary doctrine: Seventh-day Adventist views of Christ would naturally affect their thinking on redemption and its accomplishment. This takes the unbiblical form of the "sanctuary doctrine." C. H. Watson, one-time president of the Seventh-day Adventist General Conference, wrote, "The work of atonement must continue as long as probationary time shall last" (*The Atoning Work of Christ,* p. 113). To this end Alonzo L. Baker, in a 1942 official publication, *Belief and Work of the Seventh-day Adventists,* states, ". . . in 1844 He entered the most holy place (the heavenly sanctuary), there to cleanse it by blotting out the sins of all those who have accepted the sacrifice He made on Calvary" (p. 13).

But the Word of God declares, "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

Food, health and immortality: In explaining their stand on physical health and the means to that end, Seventh-day Adventism also indicates its denial of immortality. So we read, "Seventh-day Adventists take a firm stand against drugs and medication. They hold that there are more helpful and more healthful things than pills and patent medicines. . . . When it comes to 'unclean meats,' such as pork and others specifically forbidden by God (see Leviticus 11 and Deuteronomy 14), Seventh-day Adventists place an absolute taboo upon their use in any form as food. . . . They likewise discourage the use of pepper, mustard, hot sauces, et cetera, because of their irritating nature" (*Belief and Work of Seventh-day Adventists,* pp. 22, 23).

Seventh-day Adventist stress upon these points is dictated by two considerations: (1) The legalism previously referred to (note their references to Old Testament dietary regulations) and (2) by their proposition that "health reform" fits one for immortality. Mrs. White wrote, "If man will cherish the light that God in mercy gives him upon health

reform, he may be sanctified through the truth, and fitted for immortality" *(Testimonies for the Church,* Vol. III, p. 162).

Soul sleep: The Seventh-day Adventist position on "soul sleep" necessitates their denial of the immortality of man. Baker writes, ". . . immortality is not conferred upon the righteous in actuality until the great resurrection day. . . . In the sound sleep of death one is wholly lost to consciousness; time goes on unmeasured; the mental functions which are active during life are suspended during the interval (the interval, that is, between physical death and the resurrection of the last day)."

Yet Jesus was able to say to the repentant thief on the cross, "To day thou shalt be with me in paradise" (Luke 23:43). And the preacher in Ecclesiastes could write, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (12:7). The conscious condition of those who have been taken from the world is made abundantly clear in the parable recorded in Luke 16:19-31.

Annihilation: The denial of immortality and propounding of soul sleep lead up to a favorite proposition of Seventh-day Adventists along with the Jehovah's Witnesses; that is, the annihilation or destruction of the wicked as opposed to the scriptural concept of everlasting punishment. Baker writes, "Perhaps the most grievous of all errors predicated on the natural immortality theory is that of an ever-burning hell and everlasting torture for the damned. . . . It is one of the devil's fabrications to defame God" (pp. 81, 82). "The wicked are to be utterly destroyed—consumed away into smoke, brought to ashes . . ." *(Bible Readings for the Home Circle,* p. 392).

The historic Christian faith has always accepted at face value the words of Jesus when He said, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

An analysis of the history of religious movements clearly indicates that sectarian groups tend to lose their distinctiveness with the passage of the years. The attempts of current Seventh-day Adventist leaders to deny many eccentricities of their faith seems to indicate that at least some within the Seventh-day Adventist movement wish to discard their distinctiveness.

We should bear two facts in mind. First, current Seventh-day Adventist practice in the local communities demonstrates that the great body of Seventh-day Adventist membership continues to hold traditional Adventist views. Second, if the day ever comes when Seventh-day Adventism truly renounces its peculiar and unbiblical tenets there will no longer be a reason for its existence.

No saint of God
ever yet believed himself
to be humble;
the vision
would destroy the reality.

—Jean Nicolas Grou.

The most vicious of Seventh-day Adventist positions is that concerning Jesus Christ, His nature, and His sacrifice upon the cross. Seventh-day Adventism casts horrible dishonor upon our Lord and Saviour and His perfect sacrifice upon the cross where He bore in His own body our sins (1 Pet. 2:24). Closely related is the legalism which may be seen in the keeping of the seventh day, health reform, and so on. When these basic tenets are renounced, the foundation for their other peculiar positions will have been demolished. On that day Seventh-day Adventism will be numbered within the family of historic Christian churches and not one day earlier.

Perhaps someone is asking in his heart: But if Seventh-day Adventism is so terribly wrong, unbiblical, unscriptural, denying the heart of the gospel, why does this movement continue to grow? The answer lies in the weakness of present-day Protestantism.

In the latter part of the nineteenth century, European rationalism and humanism were imported to America. This thinking became known in America as liberalism or modernism. It began in the seminaries and filtered down into the pulpits and ultimately into the pews. Out of this movemen came the clubhouse-church. Th church became a pleasant littl social society, rather than the Bod of Christ purchased with the shed ding of His blood.

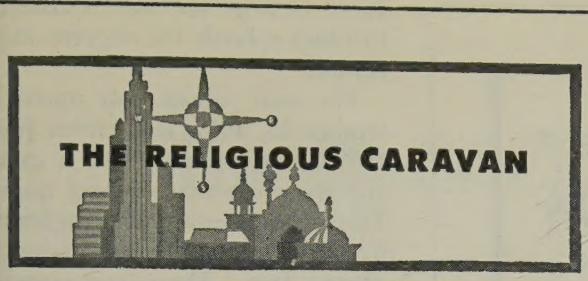
Having no gospel to preach, den ing the authority of the Word of Go denying the deity of Jesus Chris denying the substitutionary aton ment of the cross and therefore ha ing no salvation to hold forth to ma large numbers of these wolves i sheep's clothing turned to preac ing socialism rather than salvatio

But the man in the pew did n want sociology nor socialism; neithe did he want book reviews or fire side chats. The man in the pe wanted salvation. The man in th pew wanted to know just what th Philippian jailer wanted to know "What must I do to be saved?" Seventh-day Adventism, the Je hovah's Witnesses, and other cult gave him an answer. It was th wrong answer, but it was an answe

This is the strength of the cult it is also the strength of Romanism However wrong all of them ma be, when men ask "What must I d to be saved?" these groups are abl to say, "This is what you must do *one, two, three, four."*

And man, in the deep yearning o his soul, in the awful need of h heart for peace with God, grasps a the false salvation. That is why the grow and grow and grow. Eve though they have false answer these groups do have an answer t man's pitiful cry, "What must I d to be saved?"

If and when Protestantism as whole returns to the faith of th Bible, returns to the everlastin gospel of redemption through th shed blood of Christ, then we sha be able to give men, not *an* answe but *the* answer to the question, "Wha must I do to be saved?" Then w shall be able to reply with Pau "Believe on the Lord Jesus Chris and thou shalt be saved, and th house." Then men will need n longer to turn to sects and cult Then men will turn to the histori Christian faith, to the Christ of th gospel and of the cross, and the will learn the God-given plan of re demption and find peace with Go for their souls. ◆ ◆



DAVID R. ENLOW, Editor

AT HOME

Gideons to launch new Bible-placing drive: Gideons International has set as its objective for the 1957-58 fiscal year the placing of a Bible in each of the 720,200 hotel and motel guest rooms in the United States and Canada presently without one. This objective of the Bible-placing businessmen was announced by the Gideons' president, P. J. Zondervan, of Grand Rapids, Mich., at the organization's fifty-eighth annual convention. Mr. Zondervan reported there are 1,300,000 hotel guest rooms and more than 500,000 motel rooms in the United States.

●

Sees Communism as having served Christianity: Communism has rendered a service to Christianity by forcing Asiatic peoples to make a firm decision between right and wrong, Lutheran Bishop Hanns Lilje, of Hannover, Germany, said in Toledo, Ohio. The tendency in the ancient cultures, he said, was to avoid the issue between right and wrong. He urged churches of the world to release their "timidity and curious shyness and to speak out with conviction and courage."

●

Ministers protest dancing at church colleges: Forty ministers of the Raleigh (N. C.) Baptist Association signed a statement "deploring and protesting" the recent actions of trustees of Wake Forest College, Winston-Salem, and Meredith College permitting dancing on their campuses. The clergymen, most of them from rural parishes, in their stand joined a number of Baptist groups and churches in the state who have spoken out against college dancing and urged its discontinuance.

●

Presbyterian women give $208,784 for missions: Women of the Presbyterian Church in the U. S. (Southern) gave $208,784 for the denomination's world missions as their "birthday" gift, it was announced at Montreat, N. C. The amount, which may be increased before the end of the year, was the largest the women have given to missions.

●

Laymen urged to plan Bible study program: Dr. Roy L. Smith, of San Diego, Calif., challenged some 4,000 Methodist laymen at Lafayette, Ind., to map for themselves a year-round program of Bible study that would be undertaken "as seriously as any similar program in the life insurance field." He asked them to "imagine," if they could, "an insurance salesman who knew as little about his policies as the average Methodist knows about the New Testament."

●

Twin Sunday school conventions planned: There will be 134 different sessions at the three-day twin National Sunday School conventions at Los Angeles (Oct. 9-11) and Grand Rapids (Oct. 30-Nov. 1). Eight major sessions feature top-line speakers and panel discussions, including Dr. Edward Simpson, Dr. Bob Cook, Rev. Burt Webb, Dr. W. A. Criswell, Rev. Norman Townsend, Dr. Henrietta C. Mears and Rev. Philip Arthur Gaglardi.

PEOPLE

Japanese suicide pilot becomes sign language preacher: A former Japanese suicide pilot in World War II, converted to Christianity, was ordained a Baptist minister at Fort Worth, Tex. Rev. Samuel I. Niwa said he will become a sign language preacher to minister to the deaf, probably in a mission in his home city of Osaka.

●

Elected moderator of Orthodox Presbyterian Church: Rev. Bruce F. Hunt, a missionary for twenty-nine years, was elected moderator of the Orthodox Presbyterian Church at its twenty-fourth annual General Assembly in West Collingswood, N. J. He succeeds Dr. Edward J. Young, of Westminster Theological Seminary, Philadelphia. Rev. Robert S. Marsden, of Middletown, Pa., was re-elected stated clerk of the denomination.

ABROAD

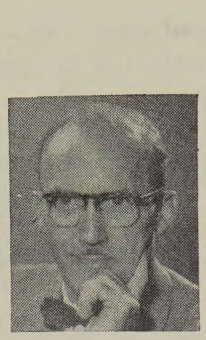
Bible reading and distribution increasing in Japan: Bibles are being distributed and read on an increasing scale in Japan and this is affecting the thinking and outlook of the people, a Japanese Christian said. Rev. Tsunetaro Miyakoda, general secretary of the Japan Bible Society, declared: "It is well known that Prince Mikawa, younger brother of Emperor Hirohito, has been studying the Bible very earnestly and has even been lecturing on the Bible at the Tokyo Women's College."

●

West German youths urged to visit Soviet Zone: Evangelical youth organizations in West Germany were urged at Hannover to visit Protestant young people in the Soviet Zone during summer vacations. The request was made by the All-German Committee of the Evangelical Youth in Germany, with which West German youths are affiliated. The committee stressed that "Evangelical youths in East Germany are waiting urgently for your visit."

●

Four New Zealand denominations favor union: Members of four New Zealand Protestant denominations voted strongly in favor of merging, provided they can agree on a plan of union. The vote was on principle only. Involved in the referendum were the Presbyterian Church, with 76,000 members; Methodist Church, 28,679 members; Congregational Churches, 2,070, and Associated Churches of Christ, 3,916.



Rev. William McArthur
President,
Canadian Bible College

WELDON B. BLACKFORD, Editor

Introducing AYFers to Canadian Bible College

By REV. MURRAY W. DOWNEY, M. A.

The Canadian Bible College, an official school of The Christian and Missionary Alliance, is located in the city of Regina, the heart of the widespread prairie lands of the great Dominion of Canada. Regina is the capital of Saskatchewan, with a population of approximately 100,000. The city lies midway between Toronto and Vancouver and is served by two great railway systems, Trans-Canada Airlines and the Trans-Canadian highway.

The school year of 1956-57 will go down as the most unforgettable year in the history of the college. The move from the former location in downtown Regina to the new campus and new buildings on the western outskirts of the city was a modern miracle. The change was made in the short time between two school years. This only necessitated a two-week postponement of the opening of school.

The zest to accomplish the impossible has tempered all other activities. A new zeal has been evident in the student outreach to win the lost, the world missions program had its widest appeal and spiritual victories have been evident everywhere. God has done exceeding abundantly above all we could ask or think, in spite of some fierce and relentless attacks of the enemy.

While the core of our curriculum is basically Bible in emphasis, it is our aim to widen the horizon of our young people so that they can meet men with an adequate answer for the ground of their eternal hope.

It is preferred that young people complete their high school education before coming to us. Those past high school age without a high school diploma may enroll in the Adult Course for a year, and thus become qualified for university entrance. This is the only place in Canada where such a privilege is afforded prospective students.

It takes three years for a student to receive a diploma from the Bible College. The Bachelor of Theology degree may be obtained when the student with a high school diploma graduates from the Bible College and completes one year of study at Regina College, a branch of the University of Saskatchewan. Credits from the Bible College are also transferrabl to other schools for degrees in edu cation.

The next school year opens Sep tember 25, 1957, and closes June 1958. Students pay $149 a quarte and there are three school quarter This amount covers the registratio tuition, room and board, student an library fees. There are many op portunities for part-time work in th city.

AYFers saved by God's grace an bought at infinite cost must accep the Lordship of Christ. Alliance mi sions, at home and abroad, are i desperate need of laborers to gath in the ready harvest. The norma response for every saved soul shoul be complete consecration to th whole will of God. God will hol this generation responsible for reac ing the lost.

What will your answer be to th Lord when He calls you? Haste His return by finding your place i Christ's commission to "go . . . int all the world, and preach the gosp to every creature."

The registrar of the Canadia Bible College will be happy to sen a catalog and application blan The address is 4400 Fourth Avenu Regina, Sask., Canada.

Attention, AYF Leaders

The September *Fall Roundup* release w be sent to all fellowships upon reque Write the National Youth Office, 260 We 44th St., New York 36, N. Y.

AYF leaders and pastors discuss youth leadership problems during the AYF Leadersh Institute at the 1957 Delta Lake Bible Conference, Rome, N. Y. The program, under t direction of Rev. Weldon Blackford and Rev. Donald Moreland, national and distr youth secretaries respectively, had daily sessions from 3:45 to 5:00 P. M. Pictured left right (front): Youngve Kindberg, William C. Payne, Win Ruelke, Weldon Blackfo Back: Donald Moreland, Harriet McCart, Mrs. Charles Droppa, Mrs. Weldon Blackfo

The Devil's Master Counterfeit

By REV. O. J. ABRAMS

Philippine Islands

MAGUINDANAO Moros often hear the name of Jesus when they are in the mosques for prayer. They have been taught that Jesus is the fifth of the six greatest prophets who have been sent by Allah to make known His message to mankind. These six prophets are Adam, Moses, Abraham, Noah, Jesus, and the last and the greatest of them all, Mohammed. According to their teachings, Jesus is not the Son of God but only a man like the other prophets. The Koran declares that God is only one and He has no Son. Our task among them is to replace the spirit of error with the truth. To do this we must begin at Moses and the prophets and preach unto them Jesus, the way, the truth and the life.

The story of Jesus which the hadjis here are teaching is the one learned by pilgrims to Mecca. Hadji Mohammed is my proven friend. He made the pilgrimage to Mecca many years ago. This is the story as he told it to me and as he has taught it to the youth of this tribe these many years.

Hadji Mohammed began by saying, "You Christians are wrong in your teaching about Jesus whom you declare to be the Son of God. God has no son nor partner. You speak the names Jesus Christ as though they belonged to one man. Jesus Christ is not the name of one man, but these are the names of two different men. Jesus was the name of the true prophet who came from God to declare His message in his lifetime to the people. Christ was the name of his favorite disciple. This disciple followed and assisted Jesus in his work. I will now tell you the true story about these two men."

He continued, "Jesus, the true prophet from God, had a cane which God had blessed. With this cane he was able to do many wonderful works and miracles. Christ became jealous of Jesus and coveted the cane for himself. He determined in his heart to steal it at his earliest opportunity.

"Jesus preached for three years upon the earth, having begun his ministry at the age of thirty years. Christ was his constant companion throughout his earthly ministry. At the end of these three years the two were going to the city of Jerusalem, riding upon a goat. [The goat is a holy animal to these people and they believe that when a person dies his soul takes its flight to heaven riding upon a goat.] It was high noon when they came upon a large shade tree by the side of the road. Intending to rest for a short time beneath the tree, they dismounted from the goat and lay down. They were more tired than they thought and soon all were fast asleep. They slept on into the afternoon. Christ, the trusted disciple, was the first to awaken. He looked around and saw Jesus still asleep. The cane was lying by Jesus' side. He knew that his long awaited opportunity to steal the coveted cane had come. He quickly seized it and, arousing the goat, he rode into the city, leaving Jesus sleeping beneath the tree. Jesus soon awakened and, not seeing his disciple with him, wondered where he might have gone. He reached for his cane only to discover that it too was gone. He looked for the goat and, not seeing it, knew immediately what had happened. His beloved disciple had betrayed him!

"God in heaven saw all of this. He knew that Jesus had been a faithful prophet and his spirit was pure. He then translated him into heaven, thus rewarding him for his faithfulness."

The hadji continued his story: "When Christ arrived in the city of Jerusalem he immediately began to do many wonderful works with his cane. Soon he had a great following of people who were declaring him to be the true prophet who was to come in the name of the Lord God.

The chief priests began to resent this and soon turned the hearts of the people away from Christ. They convinced them that this one was not the true prophet who was to come from God, but was only a deceiver. Within one week Christ was crucified upon a cross, where he died. He was then buried and he, like all men who have ever died, is still dead and his soul, like all others, is waiting for the 'Last Day,' the day when God shall judge all men.

Pagans who have never heard the gospel before are often very responsive. Everything about their religions appears in sharp contrast to the truth as it is in Christ Jesus. Only their religious leaders who profit from the deception of idolatry are really antagonistic to the missionaries.

Islam presents a different problem. Its adherents have been inoculated against the gospel by hearing a perversion of the truth. The entire system is a masterful counterfeit of the truth. An example of this is seen in the story told to Rev. O. J. Abrams by a hadji in Datu Piang, Cotabato Province, the Philippines. This is one of several stories popular with Moslem teachers which they tell in an attempt to evade the cross. They accuse Christians of dishonoring Jesus by insisting that He was the object of mob violence. They declare that God would never allow such a thing to happen to a truly holy man. Therefore, they have invented such stories as this to replace the history of the crucifixion.

"This," said my hadji friend, "is the truth and you Christians are wrong when you say that Jesus died upon the cross. He did not die. The one who did die on the cross was his disobedient disciple who had betrayed him. Therefore Jesus cannot be the Saviour as you declare him to be. The only way to have your sins forgiven is to obey Allah and the teachings that He gave to Mohammed in the Koran. Mohammed is the last and the greatest of all the prophets. Jesus said that there was one coming into the world after him; this one is Mohammed."

Truly these people have a zeal for God, but it is not according to knowledge. Who of you will become missionaries to the Maguindanao Moros by prayer and fasting? Beseech God by the Holy Spirit to break through the spiritual blindness of these people and call them out as a people for His name. ◆ ◆ ◆

Dangerous Animals and Deadly Religions

By ROBERT REED, *Tribes, Viet Nam*

The sun was high as we climbed into the truck and waved good-by to our new friends in Saigon. Slowly we edged into the noisy, rushing stream of traffic and with a feeling of mounting anticipation began the long drive to "tribes country" and our new home in Pleiku.

Hardly had the confusion and noise of the city faded away before the oppressive heat began to lift and the air took on a new freshness. The honking taxis gave place to lumbering bullock carts, and the countryside was transformed from buzzing activity to the quiet serenity of rice paddies and sugar cane fields.

Just as the sun was setting we had our first glimpse of tribespeople—a group of three men in loincloths with baskets strapped to their backs. As darkness fell we could see small fires in the growth along the road. They made us realize that we were at last in the midst of tribes country and with this knowledge came a feeling of satisfaction that we already felt at home here. It was after midnight when we reached Banméthuot, 350 kilometers from Saigon.

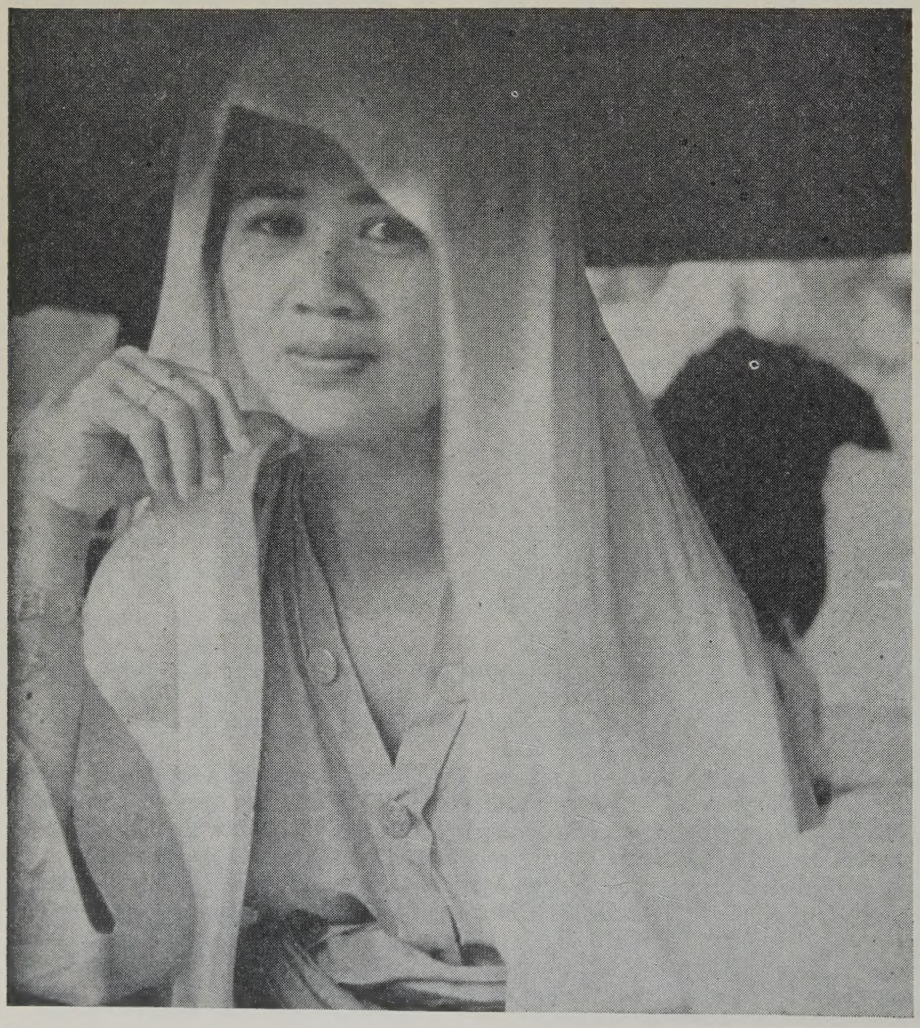
As we set out by jeep for Pleiku the fragrance of coffee blossoms filled the air, and ahead of us the road stretched like a red ribbon over the low, rolling hills until it met the deep blue of the sky. A poisonous green banana snake slithered lazily across the road and monkeys swung from the vine-covered trees. Water buffalos roamed through the grass.

As darkness blotted out the beauty of the country about us, we became increasingly and painfully conscious of the bumps in the narrow, rutted road and of the thick red dust which billowed up around us. The moon came up, an immense silver ball to console us. Suddenly our aching limbs were forgotten as the lithe, dark form of a clouded panther sprang from the roadside, loped gracefully ahead of the car, then disappeared silently into the grass. We sat marveling silently that this country, so indescribably lovely, could harbor such deadly animals.

Later that evening as we prepared to settle down for the night in our new home on the Pleiku station, the sound of gongs and low chanting came to us from the Buddhist pagoda on the adjoining property. As we listened to the weird sound we recalled the spirit houses and other places of heathen worship which we had seen along the way. The stark realization came to us that our beautiful adopted land was not only infested with deadly animals but by deadly religions as well.

A Moro princess, Maguindanao, Philippine Islands

C. E. NOTSON



God's Greater Love

Great God, the nations of the earth
Are by creation Thine;
And in Thy works, by all beheld,
Thy radiant glories shine.

But Lord, Thy greater love has sent
Thy gospel to mankind,
Unveiling what rich stores of grace
Are treasured in Thy mind.

Oh, when shall these glad tidings spread
The spacious earth around,
Till every tribe and every soul
Shall hear the joyful sound?

—THOMAS GIBBONS.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Why Don't They Come?

By REV. WILLARD D. CRUNKILTON

He who remembers the falling sparrow bids us guard against the loss of anyone who can be reached for God and the Sunday school.

We take a long-range view here—this is something more than impressive figures on an attendance board. Since there is a close tie between the spiritual life and faithful attendance it is time to concentrate on this often neglected phase, in which superintendent and teachers may work as partners with frequent assistance from their pastor.

Many a despairing teacher has asked, "Why don't they come?"

Some we hoped to see have never darkened the church door. Perhaps nobody invited them. True, they need not wait for such an invitation; but they do! Let us take nothing for granted. Invite! Invite! Invite! If others have, then you simply second the motion with your own words of welcome.

Have we been guilty of the awful mistake of being too careful whom we invite? Perhaps the new lad in the neighborhood is not as scrubbed up as others in the class, but it is wonderful what happens to such people when they become Christians. We have seen so many such transformations that we expect them.

Others have come, regularly perhaps, and then they stop coming. Why? The teacher should be quick to call in case tragedy may have struck. Indeed, if they stay away altogether that is itself tragedy. Where we are needed most we should be there the quickest.

There are so many trivial things to draw our scholars away. Possibly a girl friend has invited Mary to "come to my Sunday school next Sunday" and Mary has gone. Such an innocent and proper thing has often heralded the loss of one more. However, a friendly call from teacher or classmate will bring her safely back.

It is not only the children who must be carefully shepherded, but the adults too. A whiff of gossip may have soured their pleasure in the class and unless the matter is dealt with at once by gentle hands they may be lost to God and the church altogether. Equal parts of truth and wisdom ladled out with warmth and friendship will usually cure such ailments.

Why are they missing? The family may have moved out a bit farther, and a new line of transportation must be developed. It seems reasonable that a Sunday school should be organized to provide all needed transportation. More transportation equals less truancy.

If parental indifference puts the children on their own to get up and get ready, it is well to nurse the children along with extra doses of friendship and attention, remembering that one day they will grow up and find it natural to continue. Little feet guided to church means big people guided to heaven.

"Why don't they come?" Perhaps there is so much confusion in the classrooms and the halls they get tired of scrimmaging on Sunday. This is an argument for a careful, orderly proceeding to classes. Undeniably every church building going up in our Society should be designed with the Sunday school in mind.

The time to bring them back is now! Every week we wait makes it easier for them to stay away forever—it's much harder to win them again. Teacher, won't you make a few *extra* calls this week?

Before going further we must answer this question: Have we anything for them when they do come? People will attend where their needs are met. Do they know they are loved? They must feel it, as the blind man feels the rays of the rising sun.

If our Sunday school is really to satisfy we will instruct in a way that actually teaches. After all, people want to learn; that's the reason they attend. We must teach so they will enjoy it, for lessons learned in this atmosphere are not forgotten.

Can the new pupil expect to find the Saviour in the classroom? "Oh, yes," we hear our readers saying; but can he? True, the pastor is spiritual and the teacher is; nevertheless, are people being saved in the class, or through the teacher's ministry? This great potential is most often neglected. We teach but fail to bring our scholars to a decision for Christ.

Has our class life produced solid friendships? Pastor, teacher, parent, do you recognize that young and old must have social life? Most people are content to have but two or three good friends; let those be "church" friends and all will profit. It's still true that the best people are in church.

Don't forget those who don't come. Are we actually making an effort to reach them? Do we really miss them? If so, be ready to do that special thing that must be done if they are to take their places among us. This may mean buying a pair of shoes for little Timmy; many a man has found an investment in soles to be an investment in souls.

Let's take renewed interest, put forth renewed activity and add renewed faith to our program.

Why don't they come? They are waiting for a stepped-up, pepped-up program that makes it worth their while to come.

Let's give it to them!

"Present Christ to the Community" is the theme of National Sunday School Week, September 29 to October 6. Let's join with other churches across the nation in making our communities Sunday school conscious!

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. John Ellenberger, Mr. and Mrs. Donald Tuck, and *Miss Mary Frances Owen* sailed from New York on July 31 for New Guinea for their first term of service.

Mary Frances Owen
New Guinea

The Ellenbergers will be stationed in the Ilaga Valley to work among the Uhunduni people. The Tucks will engage in the study of the Moni language at Homejo, and Miss Owens will be at Enarotali for language study. She will also assist in the chairman's office the first year.

John Ellenberger
New Guinea

Miss Owen, who is a member of the Alliance church in Wadsworth, Ohio, is a graduate of St. Paul Bible Institute and received the B. A. degree from Wheaton College.

Mr. Ellenberger, the son of the late Rev. C. C. Ellenberger and Mrs. Ellenberger, who is still with our French West Africa Mission, is a member of the Alliance church in Flint, Mich. Following his graduation from Nyack Missionary College he received his B. A. degree from Wheaton College and studied one year at the Kennedy School of Missions. Mrs. Ellenberger is the daughter of Rev. and Mrs. David W. Ellison, missionaries to Cambodia now on furlough. Mrs. Ellenberger also graduated from Nyack Missionary College and has received the R. N. and B.S. degrees from Columbia University. She is a member of Simpson Memorial Church, Nyack, N. Y.

Mrs. J. Ellenberger
New Guinea

Mr. Tuck is a member of the Alliance church in Colonie, N. Y., while Mrs. Tuck comes from Portsmouth, Va. Both young people are graduates of Nyack Missionary College.

On Furlough

Rev. and Mrs. Gerald W. Conn and children, Terrel, William, Philip and Claudia, arrived in Miami July 28 from Ecuador, where they have just completed their second term. They were stationed at Pano.

Rev. and Mrs. Asher B. Case arrived in New York by plane July 31 from Thailand, having completed three terms of service with our Society. (The Cases served in Thailand with another mission before joining the Alliance.) They were in charge of literature work in Bangkok during the latter part of their term.

Rev. and Mrs. Anthony G. Bollback and children, James, Evelyn and Judith, arrived in Los Angeles by plane July 31 from Japan, having completed their second term of foreign service. They were in charge of the receiving home and hostel for missionaries' children in Kobe.

Rev. and Mrs. T. Grady Mangham, Jr., and children, George, Corine, Thomas and Patricia, arrived in Baltimore August 4 from the Tribes of Viet Nam, having completed their second term. Mr. Mangham was chairman of the field.

With the Lord

Mrs. A. M. Carmichael, of Kindersley, Sask., Canada, went to be with the Lord on July 2 at the age of seventy-nine. In her early Christian life she was associated with the Brethren in Christ, but for more than thirty years she was a faithful coworker with her husband in The Christian and Missionary Alliance. For a short time the Carmichaels served a work at Huntingdon Park, Calif., and assisted in missionary convention work in the South Pacific District. Later they served the Beulah Tabernacle, Edmonton, Alta. Rev. K. G. Jasper, of the Kindersley Alliance Church, and Rev. John Garman, of the Brethren in Christ, conducted the funeral service. Mrs. Carmichael is survived by her husband, Rev. A. M. Carmichael, also a son and a daughter.

Personalia

Rev. Harry Polding, who has been the pastor of The Christian and Missionary Alliance Church at Drake, Pa. (Number 2 Mine), has resigned to take up a full-time ministry in a pioneer work at Leesburg, Pa. For the past several months he has served both congregations with the assistance of his wife and Rev. C. C. Ryan, retired missionary. Mr. Ryan will serve the Drake church as interim pastor for the summer. The prayers of The Alliance Family are requested for the new project at Leesburg.

Springtown's Fiftieth Anniversary

The Springtown (Pa.) camp meeting and missionary convention observes its fiftieth anniversary August 23 through September 2 this year. Dr. H. L. Turner will speak at the special anniversary services on September 1. Other speakers are Rev. G. B. Morgan, evangelist; Rev. Harold J. Sutton, Bible teacher; Rev. W. E. Ackerman, youth and morning Bible speaker; Rev. J. A. Nicholson, Congo, and Rev. P. F. Gibbs, Philippine Islands. For reservations write Rev. John Gathany, Springtown, Pa. Further information may be secured from Rev. G. W. Welbourn, 634 N. 9th St., Allentown, Pa.

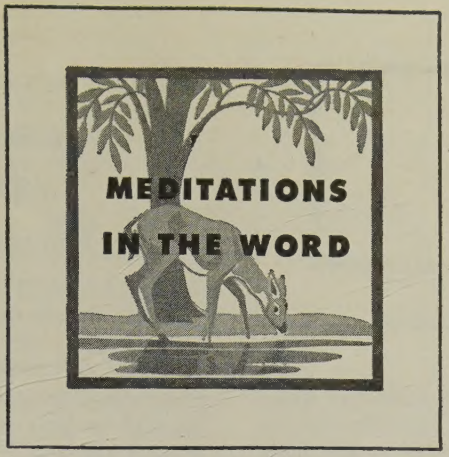
Bible College Students Conduct Rally

Bible college students home for the summer conducted the monthly Lawrence County AYF Rally in the Ellwood City (Pa.) Alliance Church under the leadership of Rev. Harry Polding.

A group of students from the Nyack Missionary College opened the service singing "Mount of Prayer and Blessing." Those taking part were Katy Eurich, Jack Allison, Jr., Jeannie Chappell, Rodger Hicks, Marion Duff, Peggy Olinger, Bob Aller and David Rambo. The courses offered at Nyack were briefly described, and a Bible message was given by Mr. Rambo. At the close of the service several young people went to the altar for prayer.

The Leesburg Chapel, a new work, was awarded one of the attendance awards for the fifth consecutive time, the award being based on total number present plus the number of miles traveled and the presence of the pastor and AYF leader.

Mr. and Mrs Donald Tuck
New Guinea



Compiled by EDITH M. BEYERLE

Sunday

ADING—John 17:18-26.
XT—*"I will that they . . . be with where I am"* (verse 24).

Some day even you, trembling, falter- g one, shall stand upon the heights glory and look back upon all you ve passed through, all you have rrowly escaped, all the perils through nich He guarded you and the sins om which He saved you, and you shall out with a meaning you cannot under- nd now, "Salvation to our God which teth upon the throne, and unto the mb." Some day He will sit down ith us in that glorious home and we all have all the ages in which to under- and the story of our lives. And He ill read over again this old marked ble with us. He will show us how e kept all these promises; He will ex- ain to us the mysteries that we could t understand; He will recall to our emory the things we have long for- tten; He will go over again with ; the book of life, and I am sure we ill often cry, "Blessed Christ!"—A. B. MPSON.

ray for The Island World; Eastern, outh Pacific Districts, Mexico.

Monday

EADING—2 Samuel 7:18-29.
EXT—*"Do as thou hast said"* (verse 25).

God's promises were never meant to e thrown aside as waste paper. He in- nded that they should be used. God's old is not miser's money but is minted be traded with. Nothing pleases our ord better than to see His promises ut into circulation; He loves to see is children bring them up to Him and y, "Lord, do as thou hast said." Our eavenly Banker delights to cash His wn notes. Never let the promise rust. raw the sword of promise out of its abbard and use it with holy violence! hink not that God will be troubled by our importunately reminding Him of is promises. He loves to hear the loud utcries of needy souls. It is His de- ght to bestow favors.—SPURGEON.

ray for India; Western Pennsylvania istrict, Puerto Rico, Jewish Work.

Tuesday

EADING—Mark 1:1-11.
EXT—*"The heavens opened, and the pirit like a dove descending upon him"* verse 10).

In Acts we read, "God anointed Jesus f Nazareth with the Holy Ghost and ith power: who went about doing ood, and healing all that were op- ressed of the devil; for God was with im." That refers to the time when, as esus stood at the Jordan, the heavens ere opened and the Holy Spirit de- cended upon Him in the form of a ove. Now if Jesus Christ, "the only egotten Son of God," did not enter pon His public ministry until He was aptized with the Holy Ghost and power, it seems to me very closely akin to blasphemy for a man to undertake Christian service until he has received this baptism.—R. A. TORREY.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Psalm 37:1-11.
TEXT—*"Commit thy way unto the Lord; trust also in him"* (verse 5).

"Commit thy way unto the Lord and trust!"
Ah, it is here we fail! We give the wheel
Of our small bark to Him; but then we thrust
Our hand upon His hand,
And dare to stand
Beside our Master, lest He wreck our keel.

"Commit thy way unto the Lord and trust!"
Leave all to Him; believe He knows thy course,
Thy dangers, and thy safety—all—then just
Abandon all to Him:
So shalt thou skim,
Borne briskly on before the Spirit's force.

Trust Him to manage all that thou dost now
Commit to Him—the ship—the sails—the sea—
The sailors, thy strange crew. And ask not how
He will do all for thee,
But trustful be.
Lie down and rest, from anxious worry free. —SELECTED.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Romans 6:16-23.
TEXT—*"His servants ye are to whom ye obey"* (verse 16).

From the moment I have yielded every particle of my being to Christ for righteousness, holiness and everlasting life, He is responsible—responsible to God for that which God has given unto Him, responsible to me (may I dare to say it?) because I have trusted Him. And who can doubt that the Lord Jesus Christ will fulfill His glorious responsibility? Do you know why it is that you are agitated in your life? Do you know why it is that you feel doubtful about your future? It is because you have not seen the wondrous connection between the omnipotence of Christ and the utter helplessness of the creature. . . . The end for which we were redeemed is that we should yield up our own free will at every point of our life, that God may keep it by the power of the Spirit unto everlasting life.—PREBENDARY WEBB-PEPLOE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—1 Samuel 28:8-18.
TEXT—*"Because . . . therefore"* (verse 18).

Effect always follows cause. Because Saul disobeyed God and did not execute His wrath upon Amalek he paid the supreme penalty, death. The surface lesson of this Scripture is God's sure judgment upon disobedience. The under-surface teaching is that Amalek, a descendant of Esau, is a type of all that is of the flesh life with its inordinate appetites and indulgences. God has pronounced the sentence of death upon the "flesh," and expects His children to put their Amen where He has put His Yea. To ignore this plain teaching of Scripture to "mortify the deeds of the body" is to court death to the spiritual life. This disaster may not appear at once, but sooner or later it takes its inevitable toll and the spiritual tone of the life decreases, sinking farther and farther into self-indulgence. Many a ruined spiritual experience can trace its beginning in the failure to deal with Amalek.—PAMEII.

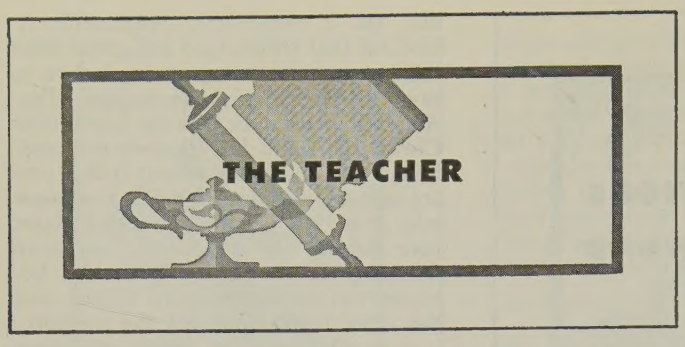
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Matthew 8:23-34.
TEXT—*"Why are ye fearful . . . ?"* (verse 26).

Dr. Crane wrote, "If tuberculosis is the great white plague, fear is the great black plague." Here we find a group of fearful men even though Jesus was in their midst. They lacked faith to believe that, though Jesus was asleep physically, His loving oversight and care slumbered not. Because of the crisis and uncertainties of our time we, too, are fearful. Yet if we have Christ as our companion on the voyage through life we have nothing to fear for He is Master of all situations. He lovingly tells us to "Be still, and know that I am God."—SELECTED.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 1, 1957

Josiah: Making Needed Reforms

2 Kings 22:1, 2; 23:1-5, 25

DEVOTIONAL READING—Psalm 119:57-64

GOLDEN TEXT—*"I am a companion of all them that fear thee, and of them that keep thy precepts."*—PSALM 119:63.

BACKGROUND AND LESSON ORIENTATION

The historical background of Josiah's reform is Second Kings 22 to 23:28 and Second Chronicles 34, 35. To discover the valid spiritual impact it had upon Judah refer to Jeremiah. Any reform is good and desirable but Jeremiah was not deceived into regarding this as more than a surface matter (3:10). The Ethiopian had not changed his skin nor the leopard his spots. The apostasy was too deep-dyed to be removed by the courageous attempt of a righteous king to do away with the outward signs of idolatry. Although Jeremiah was delighted with the efforts of the king he was skeptical of the heart response of the people. His opinion was substantiated by the fact that after Josiah's death the people immediately lapsed into their idolatrous practices. There is no such thing as legislated morality.

CONTEXTUAL CONSIDERATIONS

Some great spiritual force, unknown but effective, had been brought to bear upon the lad Josiah. His native tendency to righteousness suggests a godly mother. The discovery of the Law in the Temple was not sufficient in itself to have brought about the reform. Note the personal leadership which Josiah gave to this reformation. It was he who read the scroll and led the purging activities. Although some resentful hearts conformed to his reform under pressure (23:9), they nonetheless conformed. Thus the revival of the ancient Passover feast was a great day of rejoicing in Judah. It was now popular and correct to be religious; everyone went to the Temple. But this reform had not succeeded in creating Jehovah-worshipers out of idolaters. It was a brief reprieve for a doomed nation.

SIMPLIFIED OUTLINE

1. *Judah's Last Righteous King*—2 Kings 22:1, 2.
2. *Josiah Leads a Great Reform*—2 Kings 23:1-5.
3. *History Writes an Epitaph*—2 Kings 23:25.

KEY WORD ANALYSIS

(1) *"Book of the covenant"* (23:2). From this statement it is fairly certain that this was Deuteronomy. It was the grave admonitions of Moses to God's people that Josiah read which affected him. God had related their prosperity and permanence to their heart attitude toward Him. All of Josiah's efforts to restore things to their ancient order could not produce hearts that were undivided in their love for God (Deut 6:1 ff).

(2) *"Priests of the second order"* (23:4). There were ranks among the priests: The high priest stood first. Next was the ruler of the house of God (2 Chron. 31:13) and the captain of the Temple, though all priests were of the house of Levi.

COMMENTARY ON THE PRINTED TEXT

1. *Judah's Last Righteous King* (2 Kings 22:1, 2).

Josiah was enthroned in a conspiracy against his father, and thus was made ruler by popular acclamation. Due to his age, for many years he was no more than a figurehead. His mother, Jedidah, must have been a wise and influential woman. The son became one of the finest kings to rule in Judah. He had been taught how good kings should rule and he was determined to do that which was right in the sight of God.

He endeavored to be true to the redemptive destiny of David's line. This desire shows up in his willingness to walk in all the light that God put in his way. The middle of the road for him was the way of theocratic consciousness. God was Josiah's king and he was His servant.

2. *Josiah Leads a Great Reform* (2 Kings 23:1-5).

The ruling princes, the tribal family's basis of leadership, came before Josiah at his order, together with those in places of religious authority and the usual interested and curious people. In the place of authority and leadership was Josiah himself. The reform was actually started in the heart of the king and spread out from that center.

He was instituting a precedent shattering way of life for his entire kingdom. It was the king himself who pledged the covenant to the Lord. Whether they had been seated or kneeling, the covenant was ratified by a standing vote. The covenant having been made before God, the king took steps to implement the decisions that were necessary. From the ensuing description of the thoroughness of the reform it may be concluded that the evils of false religion had found their way into the very warp and woof of Judah's life.

Ashes, symbolic of destruction, became the pledge of a completed job. By carrying them to Bethel Josiah showed that Jehovah was triumphant over Baal and Ashtoreth. The human genius behind idolatry had to be done away. The priests who led the nation into spiritual adultery therefore had to be dealt with.

3. *History Writes an Epitaph* (2 Kings 23:25).

The sacred chronicler has written a suitable epitaph over the memory of this great king "and like unto him was there no king before him." In the light of some of Josiah's predecessors this seems like a very extravagant statement. The impression which he made upon his age certainly affected the appraisal. David's glory as king lay in his military and organization exploits. Solomon's glory lay in his economic prosperity and his world influence. Josiah was distinguished by the fact that he came to the throne in a period of moral defeat and he led his nation to moral (outward) integrity. His courage and persistence are above average.

It was Josiah's reform, not merely one carried on during his reign. When Judah reverted to her idolatry after his death it is not a blot on Josiah's record but rather on his son's.

HELPFUL HINTS FOR LESSON PREPARATION

The teacher should familiarize himself with the basic facts of Baalism and the religion of Ashtoreth. This can be discovered in a Bible dictionary. Such facts will condition the mind in following the steps taken by Josiah in his national housecleaning. In the light of redemption God raised up this young man to demonstrate to a people on the verge of doom that it is never God's will to see a people perish.

Holiness of Heart

(Continued from page 4)

al. Indeed, the most effective element of spiritual power is personal liness, and it has been truly said at the genuine consecration of a gle Christian is worth the salvaon of a score of souls.

All this is borne out by the example our Lord Himself, the great ttern of all His followers. He, too, as baptized with the Holy Spirit, t it was not in the first instance r power and service but for spiritl strength and victory over temptaon. In the strength of that bapm, He first overcame in the conct of His own soul, and then went rth "in the power of the Spirit" win the same victory for other es. Like Him we, too, must have e wilderness victory before we can ve the Galilean ministry.

Is there any danger of exaggerating our inward experience out of roportion to our actual life and conuct?

It is true that the test of truth d experience is the practical outme. "By their fruits ye shall know em." But there is a true proporon and relation between these two des of the Christian life. Life will ways show itself in action. The ed will be manifest in the harvest. f ye know these things, happy are e if ye do them." Even the baptism the Spirit is always connected ith a consistent life. The Holy host is "given to them that obey im" (Acts 5:32). The end of sanctiation is declared to be "that the ghteousness of the law might be lfilled in us, who walk not after e flesh, but after the Spirit."

But we cannot have good fruit ithout a good tree. They tell of aves in the Hawaiian Islands here cocoanut trees are planted bove the dead, and mourning iends come to tie the fruit upon the ees, but, alas, it is only tied on and ere is a dead man at the root! That the story of all ethical culture part from Christ and the Holy pirit. True Christian holiness beins with life and is proved by the aster's own test: "He that abideth me, and I in him, the same ringeth forth much fruit: for without me ye can do nothing." The apostle has summed it all up in his beautiful figure in the Epistle to the Galatians: "If we live in the Spirit, let us also walk in the Spirit." And then again, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. . . . The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Is "a clean heart" an adequate description of full salvation?

A clean heart is one phase of entire sanctification. There are three stages in this full experience. They are very clearly expressed by the three meanings of the word *sanctify:* to separate from, to dedicate to, to fill with. The first of these is included in a clean heart. But that is only a negative experience; we want something positive. Therefore, the next stage is consecration, the presenting of ourselves to God unreservedly and eternally, spirit, soul and body. Then the third is the positive stage. God accepts our sacrifice, takes possession of it and gives Himself in return to make good all that we have claimed. Christ Himself becomes unto us righteousness, sanctification and redemption. The Holy Spirit imparts to us the grace and life of Jesus, and fulfills in us "all the good pleasure of his goodness, and the work of faith with power." We want more than a clean heart; we want a consecrated heart, a Spirit-filled heart, a heart in which Christ Himself lives and reproduces all the graces of His own glorious life and character. ◆ ◆ ◆

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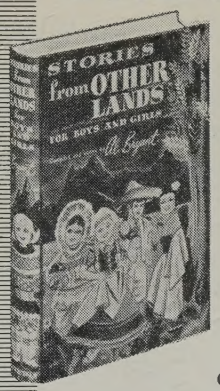

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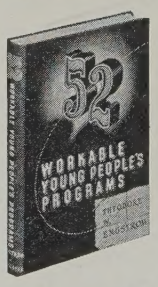

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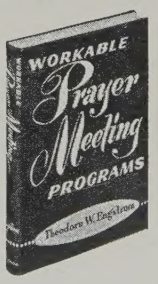

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Sacrifice and hardship are part of missionary life? Perhaps . . . But the true missionary says he receives

A Hundredfold Return

THE hardships, heartaches and periods of loneliness that form part of a missionary's life lose their reality when compared with the joys. A couple who have spent thirty-seven years on the mission field bear testimony that the opportunities they had for service, the abiding presence of the all-victorious Christ, and the blessings without number with which He showered them stand out vividly in memory to the exclusion of less pleasant experiences.

"In times of hardship," they write, "Jesus has lightened the load and made the way straight before us. In sacrifice He has proven more than sufficient. In heartaches Jesus has been near to comfort and apply the healing oil. In times of scarcity He has abundantly supplied all that was needed. In times of weariness He has brought peace and rest. Through family separations He has drawn us all close to Himself and to each other. Physical trials have proved the sufficiency of His life imparted to us. Discouragement has not overwhelmed us because He has been our inspiration and has given us the vision of sure and final victory. Hours of unspeakable loneliness have been made sweet because Jesus, the Man of Sorrows, has been ever near."

Christ's promise of a "hundredfold" return to those who leave father or mother or brother or sister or children or land for His sake and the gospel's has been fulfilled to them in the many converts who have turned to the Lord through their ministry. Once these believers sat in darkness. Their villages, towns, cities, jungles and mountains were haunts of gloom and despair. Now in these places dwell some who are as dear as blood relatives and a multitude of both young and old bless the names of the missionaries who came to them with the message of life. Sons and daughters in the faith, having received their training in the Word of God, are now preaching in seven different countries, continuing to sound forth the message which their beloved missionaries first brought to them.

The lives these missionaries "threw away" when they turned from opportunities for personal achievement, from ambitions and comforts, from their families and friends, are rich beyond human estimation. "Now in this time" they receive "an hundredfold . . . and in the world to come eternal life."

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